

## Preface by Translator

[A brief summary of the life of the writer and Sehje Racgio Khalsa (A Revealed Journey to World Religions)]

The entire life of the writer Harinder Singh Mehboob, from 1st October, 1937 to 14th February, 1910, was a rare epical life. As we touch the ocean from any where, it is all water, in the same mode every foot print of the poet was a complete epic from start, middle and end. Before the partition of India and Pakistan filled with deep pain, in 1947, the birth of the writer took place in village Chak No. 233, district Lyalpur in Sandal Bar (An artistic land gifted with Primordial Grace.). This land of Sandal Bar has maintained the period of Adam through the response of 'pure nature', it's simple and innocent wild people with ancient variety, the old stories of its true lovers who were swooned in their death in love, punjabi sufi poets and through the labour of these true, simple and innocent people with spontaneous kindness. The poet's village Chak. No. 233, is near the birth place of village Talwandi of the first prophet of Sikh Nation (Khalsa), Guru Nanak Sahib. This place is the meeting point of Semitic prophets, Islam and also the Indian Avatars with collective grace of Indian and Islamic traditions blessed with the wisdom of ancient classical melody. At the time of the birth of the poet Harinder Singh Mahboob this land was flourished with ancient wisdom of primordial people known as Janglis. So it was an ancient nest of gentry maintaining the reminiscences of the Garden of Eden. The legends of its lovers Heer-Ranja, Sasi-Punu, Sohni-Mehiwal, Mirza-Sahiban and Shirin-Farhad etc. are in the words of Earnest Rhys "like the prophets of The Old Testament, Solomon and Ruth." Harinder Singh Mahboob in his book of divine poetry 'Jhana di Rat' has glorified their beauty in marvellous variety:

Jis de joban jal bal jana  
Heer na os bunare  
Rang kasumbha jis than vikda  
Os ton khari agare.  
Je na wang ambar the tute  
Joban Heer da wallan  
Sanjog-weyog dian watan te  
Mar riha wad shallan.

(Heer is not standing upon such parapet which is perishable, the worldly way upon which the decaying things like safflower are valued. She is standing further untouched from its devastating approach. If the bangle of the heaven may not break and tolerate its strength of beauty and ecstasy then we may encircle the phantom like prime of Heer.).

In the words of the twentieth century Sikh poet Puran Singh: To maintain the freshness and the priemaieval grace of any religion the people should live like these Janglis (Primordial People). The Panjabi sufi poets like Shaikh Farid, Data Ganj Huzviri, Syn Bullah Shaw, Shaw Husan, Sultan Bahu, Hashim, Waris Shaw and Khawaja Gulam Farid etc. are spiritually enlightened Panjabi poets with their distinctive fakir personalities. At this period Islamic grace was dominating in religious field in this sacred area.

This ilaqua was newly inhabited by British Government which was very thankful especially to the Sikhs who participated on its behalf in Second World War. Therefore the basic marks of primordial period were completely safe in the form of different arts in this pure nature and it's people. At a distance of not more than ten miles from this village of the poet was the sacred village named Talwandi of Rai Bular which was in district Shaikhupura. In that village the first guru/prophet Guru Nanak was born in Nov., 1469, who is the last prophet of this globe. The highly valuable reminiscences of this gifted earth are the inseparable part of his poetic feelings. In 1947 India and Pakistan were portioned, when the writer had to leave this Garden of Eden with its matchless heritage. Which political leaders with conspiracy of that period had divided India and Pakistan, they according to their planned conspiratorial hidden jealousy, divided it mercilessly in such an intrigue, that the spiritual reminiscences of this earth of the great Sikh Nation of the world were torn and separated permanently from the Sikhs, that the essential heart of the writer was eternally abraded. From the preface of long epical poem of the writer "The Wailing Caravans" to give citation is proper here:

Though the poem uses as the symbols of great truths of those tragic happenings of assassins, to which the poet has seen and tolerated in his early age, but in the subtle reasoning of the poem are invisible the histories of the destinies of nations.....From the times of the exodus of Israelites from Egypt up to the injustices with the Sikhs and Palestine people, the history has repeated hundreds of such episodes of people to be deprived of their home land."

After the partition of 1947, when the age of the writer was hardly ten year, in the Eastern Punjab of India at first he settled in the village Ranchana/Rajindrapuri, he lived here approximately for three to four years. After that, the poet came with his farmer family in the village Jhundana of the same tehsil Malerkotla where he lived permanently. Because of the generosity of the writer the Sikh Gurdwara and Mosque of this village are at the same place. In the poetry of the poet the different sights of the devastation of this orphan Mosque, filled with the pain of separation and apathy are present in variety of colours.

At this village the writer completed his study M. A. Punjabi and English in Mahindra College, Patiala. After that he achieved the job of a professor in Khalsa College Garhdiwalla, in the subject of English. At the time of his study and after completion of it with his creative work the writer read the world religions, philosophy, history, geography, literature (World epic, divine poetry, drama, novel, story and prose), mythology, psychology and folk lore at meditative levels for thirty to forty years continuously.

The famous writings of the poet are Sehje Rachio Khalsa (A book of eight parts and each part is complete in its individual circle with a continuous rhythm of thought in all books.). The poet has written two epics The Spiritual Journeys Blessed with Revelations (Upon first Guru and tenth Guru/Prophet), and also an incomplete epic upon the second Guru Angad Sahib, the nine books of the divine poetry and a book upon critical essays especially upon world religions, world fiction, epic, poetry, drama and prose. The poet Harinder Singh Mahboob also has written totally a new poetics which can illuminate the spiritual subtleties of world scripture, epic, sacred poetry, fiction, drama and prose etc. The writer is unsurpassable in the field of epic, divine poetry and prose with special reference to Dante, Rumi, Ibnal Arabi and Ashva Ghousha respectively. This

is my faith that after the meditative study of this book the reader will totally agree with my such belief.

The book in hand which is being published under the title of Sikh Scripture: A Revealed Journey to World religions is the seventh book of Sehje Rachio Khalsa (Khalsa is the illumination of complete revelations in effortless effort equipoise.). Sehje Rachio Khalsa is a long book in 1240 pages. It is a collection of eight books and each book is complete in its small circle with essential matter and thought, and there is a continuous lyrical rhythm of revelation in all these collections. When Harinder Singh Mahboob was very young not more than ten years, he read many religious books in his mother tongue Panjabi. His father was also a simple and sacred poet. His mother recited to him and to his brothers and sisters orally the Ramayan of Tulsi Das, and many other Sikh sacred books related with evergreen sweetness and depths of the old stories of Dante's Paradiso, Canto, XV, and King Lear's last talk with his goddess daughter Cordelia. My faith also confirmed with such oral strength of his mother, when I experienced that Rigved was orally remembered for more than four centuries by our ancient illiterate mothers and fathers in India. In his book 'Jhanan di Raat' the poet wrote in his poetry about the ancient grace of our Panjabi illiterate mothers as fakirnis of Punjab:

Jevan Ravi de Kandre mudtan ton

Be ilm fakirnan basian vo.

[You are gifted people of Panjab whose unlettered fakir women live upon the river Ravi near river Jhanan, blessing you with ancient prophetic grace].

The concerned book 'Sehje Rachio Khalsa' is a long book of a collection of eight books, and each book is complete in its small part, but there is a continuous concatenation in these eight books which is mainly based upon the revelations of our last scripture 'Shri Guru Granth Sahib' upon this earth, and manifesting the individual genius of Harinder Singh Mahboob with comparison to Homer, Dante, Milton, Rumi, Shakespeare, Ibnal Arabi, Ashvaghosha and Dostoevsky etc.

The first book of 'Sehje Rachio Khalsa', 'Jaon Kar Surje Niklea' is upon our first Guru (Prophet) Guru Nanak Sahib as a last prophet upon this earth and most complete in his prophethood than previous revelations. From Bagdad to Kamrup, Summer Mountain to Ocean of Arabia, from Lake Mansrower to Jagan Nath Puri, from Pak Madina to the idol of Somnath, from Tibat to Sangladeep, the world of Uchi Surte (higher consciousness) have seen many forms of Akal Fateh (Eternal victory). Uchi surte have seen in visible shapes and also was standing in invisible shapes. In the words of the writer: "We have not any concern with the length and breadth of countries, and never we arise any question of calculation. Our purpose is only to say, that before Guru Nanak Sahib from the periods of Vedas and Old Testament, not in any scripture, intellectual classic, any saint-rishi and muni, poet, yogi, Avtara or prophet did make the complete illumination of Akal Fateh. Half-mythical or opaque historical heroes like Rama and Krishna, which are called traditional chiefs and conduct-warriors according to poetry and philosophy; Buddha of grand austerities and meditations and of serene Nirvan, who was the ultimate

perfection of the chain of Bodhi-Satav, and Jesus Christ filled with immense pity and manifesting the cross with Godly radiance, to whom the New Testament declares really the Son of a God - not even any of them did create the complete glimpse in Khalas Kudrat.”

Though the practices of Khalas Kudrat were exercised in 6th B.C. in the area of China, and for two thousand years Khalas Kudrat sometimes single layered and sometimes in complete sights was made visible. The Rigved remembered Khalas Kudrat but the Yajar Ved forgot it; the myths were very far off from it and Vedant totally left it. In Old Testament Promise of the Beloved Land is journeying in between the middle marg of Khalas Kudrat and Akal Fateh. The New Testament was busy in making the diseased and rough shape of pity. The fairy tale of Greek is in grand magic, ecstatic amorous ness, and the nearness of magical land does not allow human consciousness to reach at Uchi Surte. Plato giving the countless elaborations of solid and reasonable oppositions, is not looking the real circle in khalas Kudrat from death to life and from life to death, is leaving the thread of method only, and the intellectuals of Europe for two thousand years were making the knots of the same thread of different types. In the Kingdom of Rome, only the thin sights were to be seen. Yes, from Khalipha Umar up to the period of Ali the Islam gave khalas kudrat the colour of sword; the religious war entered Uchi Surte; religious war and Quran became one. In the religious history of the world the culmination of Akal Fateh was at the first time touched by Guru Nanak Sahib.

The second book is ‘Akal Fateh’. ‘Akal Fateh’ is an original concept of the poet which can measure proportionately the strength and grace of the world revelations in a most convincing approach ‘the word in book’ and ‘the word in flesh’ (Nam). In this second book from second Guru to ninth Guru are given the lives, anecdotes and sources of their prophethood and their revelations and how they manifested in variety of life in live form and martyrdom.

The second Guru Angad Sahib brings forth punjabi script (alphabets), grand assembly, free assembly-kitchen, Guru-silence, Guru-realization, the sports of children and word in book (hymns of Sikh Scripture) through his direct revelation and all these Godly blessed boons are manifested in life by his physique or word in flesh with his distinctive Guru conduct. When the Mugal King Hammayun came to Guru Angad Sahib for his blessing to regain his lost Kingdom from Sher Shah Suri, then the Guru was busy in the games of children. When the Guru did not notice the presence of the King for some moments, the King furiously tried to draw his sword from his sheath. But the sword did not come out. So the Guru smiled at such jester of the King and also instructed him that this sword is made for Sher Shah Suri not for fakirs. At this response of the Guru the King fell upon the feet of the Guru with repentance and apology. The Guru blessed him to regain his lost Kingdom after long trials. The silence of the Guru is totally different from the silence of the yogis. The silence of Guru encircled with the concentration of the self is not the inebriate freedom, because it subsists upon the support of the Lord, the miracle beyond obvious placidity and human experience. Perhaps it is beyond the tongueless sensation, but also the next discernment complete and entirely of victorious oscillation is still incomplete without the blessing of the Lord.

The third Guru Amardas Sahib learnt deeply all the religious books of Hindu religion, but he was not satisfied with these sacred books, his thirst was on for some new revelations. When one early morning he received in a most delicate and soft voice of some unknown hymn, the third Guru Amardas received the glimpse of Guru in that hymn. So he asked from his daughter in

law from his brothers side, whose hymn that was which she was reciting. She was the daughter of second Guru Angad Sahib, named Amro. She explained to Guru Amardas that the hymn was from Japji of Guru Nanak. At the same moment he went to the second Guru and served him as a totally dedicated follower. He daily at early morning brought a pitcher of water from river Bias seven miles from the Guru's home Goindwal at the age of seventy two. In the hymn of second Guru it is written that the rivers are the friends of Gurus and their followers from ancient times. In Shri Guru Granth Sahib it is written by Bhat (minstrel) Kalshar that the white flag of Guru Amardas is swaying upon the bridge of heaven, which came from the origin of divine court. Before some time he used to go to the river Bias in the form of assembly, but now when he is as Guru the river of death is now flowing under the command of his white flag. The flag of the patience is the placidity of the tranquility of Guru; is the light of the contemplation falling upon the yellow leaves of the world. The fear and horror did not scribble the picture of death, but the culmination of patience gave the aesthetic proportion to death, and it is gifted with the river like flow of the blessing of the Guru. In the sight of death all the consolations of the being are drowned and its nearness produces the obvious horror; but in uchi -surte emerges so much multi-dimensional aesthetic of placidity, that in the sight of life and death emerges a friendly co-operation filled with musical rhythm. The patience allows death to flow in its solemnity, because its own placidity is immeasurable. His hymns are in variety of musical measures in Sikh Scripture.

The fourth guru Ramadas Sahib especially wrote the hymns of wedding and other hymns and ballads of Sikh Scripture. In the hymns of fourth Guru Ramdas Sahib the powerful fearlessness, the day of apathy, the physique drenched with nectar, the eyes drenched with elixir of life, body-beyond body, world beyond world, the complete sacred pool was assisted in digging, the silence of the sacred pool, the Sikh day of sacred labour, the fearless mind with the nearness of Guru, thousands of wisdoms like the points of arrows and having virtuous beautiful coloured looks - such like concepts at the first time achieve the ultimate place of the complete consolation of the complete Guru. The humility of this Guru was more powerful than the legions of armies in such high spiritual state. In Shri Guru Granth Sahib his hymns on spiritual wars (ballads) in different musical measures and hymns in several poetic modes are his special revelations.

The fifth Guru Arjan Sahib systematized in spiritual shape Shri Guru Granth Sahib, in the words of the writer it was not written but it was illuminated in direct revelation by Gurus, and the indirect revelations of Bhagats and spiritual ministers were also assimilated in it with selection according to the spiritual rhythm and system of this Scripture. The reasons behind it are in detail in third and seventh books of the writer. Beyond the limitations of physique the martyrdom of Guru Arjan Sahib is established on eternal seat ('nichal asan'). Therefore his hymns are very important in Sikh nation, especially 'Sukhmani Sahib' (the treasure of tranquility), it can face immense repetition because it is love like Shri Guru Granth Sahib, and 'love can face repetition knowledge cannot'. To make its analysis our great genius Puran Singh wrote about it 'It is music and it requires music in us to dare approach it. Higher music and musical performances of life are beyond analysis'. In quantity his hymns are more than all the Gurus, but as for the spiritual level is concerned all the hymns of gurus are direct revelations, therefore it is of the same standard. The jealous Hindu named Chandu could not relish his status as the Guru, so he

instigated the King Jahangir against the Guru, therefore the Guru was given the trials at the burning furnace till he was martyred. The writer proved his martyrdom as the master of the world martyrs including the prophets and saints with convincing reason and arguments. The world famous religious sacred place of The Golden Temple was completed by him with divine pool of nectar. He met so many Sufis and yogis and the writer also unveiled the difference between the Sufis and yogis with association of the Guru, clarifying their religious backgrounds with different measures of revelations.

The sixth Guru Hargobind Sahib according to Sikh sacred poet Bhai Gurdas is blessed 'with heavy spiritual strength'. After the steady martyrdom of Guru Arjan Sahib his son Guru Hargobind wore two swords of Miri (worldly) and Piri (religious), means religion and politics with equal spiritual response. The sixth Guru also raised near Golden Temple, the divine fort of divine politics named Akal Takht. Guru Hargobind Sahib also produced the spiritual mark of Sikh Nation named Nishan Sahib, which also came from direct revelation like Punjabi script and langur (sacred religious kitchen). When his father Guru Arjan Sahib was mercilessly martyred by the jealousy of the Hindus through the ruling King Jahangir, then Guru Arjan Sahib announced that in the next Guru we shall raise the sword full of wrath and mercy to face the tyranny of the world. The sixth Guru fought four battles with Mugal armies and established the complete concept of greater holy war in battle field. With spiritual ecstasy of sword the sixth Guru fought with Mukhlis Khan, Kale Khan, Abdollah and Pande Khan and Lala Beg generals respectively and gave them first three chances to attack upon the Guru, but the Guru was always safe and in his turn he killed them with wrath and mercy simultaneously with his ecstatic attacks. Muslim historian Mohsin Fani relished the miraculous glory of the Guru in these battles. In these greater holy wars the Guru is totally untouched with the anger of personal enmity. Without these battles of the Guru which are full of spiritual ecstasy and beyond any enmity, the spiritual form of Khalsa is incomplete. At the period of the tenth Guru these holy wars reach at their highest glory. According to the writer Buddhism is incomplete because 'it lacks the tranquillity of the swords and the squirm of the iron pierced arrows'. With the jealousy of the Hindus when the sixth Guru Hargobind Sahib was taken in prison at Gwalior by King Jshangir, then the King was mentally disturbed and remained sick. His Queen Rur Jehan was also upset in her dreams especially. Therefore with the suggestion of Sufi fakir Syn Mian Mir the Guru was released with other fifty two kings and Nawabs with the hidden wrath and mercy of the Guru. The sixth Guru did not write hymns but he manifested the word through his physique in the words of Frithjof Schuon 'in his word in flesh'.

The seventh Guru Har Rai Sahib became the Guru after Guru Hargobind Sahib. At the age of fourteenth year he seated upon the spiritual throne of Guru. For seventeen year he blessed the radiance of Guru continuously respectively through pure conduct, miracle and benefaction in grand assembly of Sikhism. As the fourth Guru Ramdas Sahib the truth of Guru Nanak showered through as the day of sacred labour and the day of apathy, the fifth Guru through everlasting seat, the sixth Guru through the ecstasy of swords and the seventh Guru Har Rai Sahib through pure miraculous conduct. In the pure conduct of Guru Har Rai is far difference in connection with the prophets of the Old Testament. Here the truth of Guru Nanak in the form of pure conduct particularly in exoteric and esoteric shape through the manifestation of Guru Har Rai Sahib is apparent in various contexts of life. To give the citation of the vision and the prudent flight of the

writer will be too reasonable here: Then the ecstasy of swords assimilated in such a pure conduct, which examined the human being up to that extent, that in the limitless universe should not be any supporter for him without his own anchoritism. The man should become so much divine, that he should not need to go to any other pure person. The intellect of the man should be connected with worship to such completeness that the prayer should become his Journey, and the prayer also should be his surety and testifier. It was Gurus faith "That without your excellent nature and propitious benevolence nobody can save you, because when your referred prophets and Avatars are themselves facing their own rewards according to their destiny, then how they can save any other person". The 'enlightened conscience' of the King Aurangzeb slowly transformed into the solid idol- worship and in him the portions of 'enlightened conscience' became very dim and opaque. Therefore with the effect of the stinginess of the qazis (Islamic priests) at first it looks that the King has written a letter to the Guru in hard words. But every Guru accepts any suggestion of the King only then if he comes wearing the crown of humility. Therefore the Guru did not go to the King Aurangzeb. At this response of the Guru the King in severe hostility sent his army three times for the violent attack upon the Guru, but in three times his soldiers were thrashed by God: Zalam Khan Umrah Das Hazari with the disease of convulsive stomach pain, Thude Khan Kandhari with the sword of any killer and Nahar Khan the nawab of Saharanpur with cholera became the prey of death. With the suggestion of Pir Hassan Ali and Sheikh Abu Gangohi the King Shah Jehan sent his messenger to the Guru for the improvement of his son Dara Shikho from his disease. The prince Dara Shikho was improved by the stupendous blessing of the Guru. We shall announce this miracle the amorous equipoise of propitious conduct. The seventh Guru manifested by his prophethood in his distinctive approach the truth of Guru Nanak Sahib. He was word in flesh like sixth Guru.

Then the eighth Guru Harkrishan Sahib in very young and innocent position seated upon the throne of the Guru, whose form of the Guru at very young and innocent age achieves the blessing of the manifestation of Nam (the word in flesh) through invincible excitement. In the Ardas (A special prayer in Sikh religion after the finishing of the prayer of Shri Guru Granth Sahib) of the Sikh Nation he is blessed with the great status of 'who looks him is completely emancipated from pains and worries'. When the seventh Guru of the Sikhs Guru Har Rai to his younger son Shri Harkrishan Sahib established the eighth Guru, in the words of the writer in his young and innocent stage to become Guru and his elder brother's opposition about this to the King Aurangzeb is very reasonable to give here: On that side Guru Har Rai Sahib entrusting his Godly status to his younger son reached in unapproachable flash, because in the flesh and essential heart of the younger son the marks of Godly sagaciousness were already emanated. Hearing this Guru's elder son Ram Rai was overpowered by the mighty hostility; in the court of the King he relished his right as the eighth Guru, but the heart of Aurangzeb trembled. Perhaps his attention was for some moments separated from the idol of magic; the divine horror took him before the untouched truth; therefore timely he checked Ram Rai, that he should not quarrel with the fakirs. But the deviated Sikh remained upon his insistence. The King invited Guru Harkrishan at Delhi in humility.

In the vision of Guru Harkrishan Sahib the karam khand (place of Godly blessing) of Japji or the country of heavy blessings became the region of complete equipoise. This invincible excitement in the visible and invisible eternal stage, the only pure look of khalas kudrat, the

essential hearts of Sikhs, the rare truths of all religions and in carefree eternal ecstasy in one moment and one musical tone is showing its grandeur. In some part of manhood is completeness - every one who has the right or thirsting for right is near to the ultimate radiance - the above words of the Ardas are determining the same belief. Did this invincible excitement was only achieved by Guru Harkrishan only, and if the other Guru Sahiban have also the blessings of it, then why this utterance 'who achieves the glimpse of the Guru is emancipated from the worries and anxieties completely' was associated with only the eighth Guru? The very clear answer of it is, that the Guru-contemplation is infinity and unfathomable and from it emerges repeatedly new completeness, and every completeness to the inner nature of man makes always deep and totally different than before. It gives him different taste than before and guides the genius towards a new way of ecstasy. What is death? The metaphysical meanings of 'Jis dithe subh dukh jai' (who looks the Guru is emancipated) to describe further than the allusion given by Puran Singh, and to give such allusion at the point of death to establish the ninth Guru through which the assembly may select the next Guru and disagreed to meet Aurangzeb at Delhi, to select the Queen of Raja Jai Singh concealed in her maid servants etc. - such spiritual incidents are illuminated by the writer with matchless imagination.

The ninth Guru Tegbahadar Sagib was selected by the insight of the Siks Assembly at the mystic allusion of the eighth Guru. At the age of fifteen he fought the greater holy war in favour of his father the sixth Guru, and his name was changed as Tegbahadar (The brave soldier of sword). After this he was living in seclusion according to the suggestion of his father the sixth Guru. This long contemplation of him remained for twenty years. The wisdom of Shri Guru Granth Sahib was totally assimilated in his soul. The writer disclosed the difference of this long contemplation in the form of Guru than the contemplation of the yogi, Shankracharya of Vedant and Lord Buddha, through his grand vision with the nearness of the illumination of Guru Nanak Truth, and elaborated in tremendous mode: Weather we should consider this contemplation the yogi-like? No! Because the contemplation of the Yogi making the worldly things colourless, formless and uninhabited loses ultimately its own discoloured position, because its movement stops reaching at void. Only it follows the lifeless purpose, because reaching at the culmination it is interested in looking its wisdom in between those people, to whom it has already rejected from its look of proud. Then can we declare this contemplation as the meditation of Shankrcharya? The matter does not solve with it, because Shankrcharya is not in complete ecstasy, he is trying to make harmony in the reason of many subtle layers and to clarify it is many times facing complications. He himself had fixed the ranges of his genius. Then can we imagine this contemplation as the meditation of Lord Buddha? There is not any satisfaction in such thinking, because Lord Buddha in the middle of the pains and sufferings of the world imagining his genius in complete searched for perfection, and when he received perfection, then in his amorous utterances the mixture of argument was made at such measure, that sometimes it made effort to take the degree of preceptor. Though he achieved Nirvana, but at the meditation of reason in the last age it is understandable, that moving at the Journey of Nirvana some times the contradiction of the argument thinking the worldly affairs is also with it. Therefore the meditation of Guru Tegbahadar Sahib is also different from the Sufi saints.....He gave his sacrifice according to the challenge of the time, and in the will of eternity, at the suggestion of his son, who was in his young age and he was seated as the last and tenth Guru of the Sikhs..... At his martyrdom his



fearless victory of death inspired his followers for martyrdoms. In his revelation of word the time and space are annihilated and he looks the martyrdom of his son the tenth Guru Gobind Singh, his four sons and the immense sacrifices of Guru's Khalsa. Therefore in his hymns in Shri Guru Granth Sahib there is an iron pierced divine anguished pain with deep sadness with the ecstasy of heavenly strength to support it. It is not a poetic sadness, it is the sadness of the prophet, with immense blessings of God always ready for new challenges in effortless effort. In Sikh religion his hymns are recited at the death of any person and at the end of the the prayer of Shri Guru Granth Sahib.

The third book is 'Shabad Asgah' (the immeasurableness of revelation) in form of 'word in book' 'Shri Guru Granth Sahib' and the 'word in flesh' of the ten Gurus in immortal live as 'Nam'. In this book the depth of the Sikh Scripture is disclosed in multifarious dimensions of higher consciousness with special reference to Hindu sacred books and with nearness of world religions.

Shri Guru Granth Sahib is the only and last scripture of this earth which is written in thirty one musical measures(classical music) in 'the language of the gods' in the words of Martin Lings. Our twentieth century poet Puran Singh announced about this rare grace of this scripture, Harinder Singh Mehboob in his third book of Sehje Rachio Khalsa has written about the truth of the revelations of ten Gurus with comparison to other religions and philosophical thoughts of the world. Shri Guru Granth Sahib starts with Japji the prayer of Guru Nanak Sahib, which is radiated in thirty eight stanzas and in one couplet. The writer has divided this book in four parts. In the first part of this book he elaborated the divine vision of Japji in three parts. The Japji of Guru Nanak Sahib which is the spiritual synopsis of Shri Guru Granth Sahib, the writer has divided it in three parts to make understandable the revelation and the flights of ecstasy of this hymn of Guru Nanak Sahib: 1. The Luminance of God 2. The Luminance of Nature 3. The Luminance of Elevated Man.

Further the writer explained the luminance of God in seven parts with concerned detail of world religions and philosophers and saints. In the luminance of God the writer disclosed it in seven parts with awe inspiring visible and invisible approach. In Japji the first illumination of God is informed only as one God (Ikomkar-only one God). And in other parts respectively illuminated the will, justice, blessing, ecstasy, the form of truth and the divine court. According to the faith and intuition of the writer there is no other prayer in any other scripture of the world in such small size equal to Japji as a most complete hymn of revelation. With comparison to these seven parts which are the interrelated parts of the same concept of one God, the writer is disclosing the limitations of Hindu gods and Avatars and hindu sacred classics in different layers of metaphysical flights. In Japji with the concept of one God there is also the illumination of nature and elevated man (Gurmukh). The writer also analyzed the distinction of Khalas Kudrat and general visible nature: The khalas kudrat is greater than the total religions, because there are other countless earths, it is possible, they may have sustained greater compositions in praise of God than the approach of total religions.

Harinder Singh Mehboob touched the rare point at this discussion that the religion is not only the last divine law, but beyond religion there are other countless spiritual laws which have sustained the planets in ascending order. The laws are like the allusions of the pen running fast,

those laws cannot be referred in general citations. The luminance of the elevated man (Gurmukh) is totally unapproached in world religions in the vision of the writer Harinder Singh Mehboob.

In the above divine atmosphere of one God the elevated man is enlightened, to whom the writer summons with some more authentic names. Meditating upon the world histories and the intellectuals of the different countries in seventh book he explains in humility, that like the pattern of the elevated man of Shri Guru Granth Sahib before Guru Nanak Sahib is impossible to be available in any country.....The elevated man with the passion of to be approved reaches at the culmination of ecstasy. Yes, the colour of its meraj is distinctive. Its flight inspires the love, and opens such a mystic gate, from where the ways of the gods, philosophers and the bhagtas with their reflections of knowledge and ignorance are to be visible. Their some directions are in the ties of omissions of memory of the metamorphisms, but some directions of them are already moving the recognition of knowledge metamorphisms. The elevated man can be seen in all their pure rules but all of them are only his one direction, to go before the justice of God is all in all and this strength in the elevated man is illuminated in the passion of to go before the pure (khalas).

Assisting these questions Shri Guru Granth Sahib, emerging the conducts born in centuries from the ideas, radiating flights upon some stages of various kinds of existence and to the ranges of rising and setting of the earthly aspects-represents confining in the subtle layers of effects. There are countless depths in this divine mode, to whom it is correct to declare the complete actuality of ecstasy. Ultimately all of this becomes the blessing of the existence of man and giving the prophetic decision with context of these questions, Shri Guru Granth Sahib announced, that there is no equal to that command whose strength and whose grace is filled with its own beauty. The radiance of that command is harmonious with the grand rules of the grandeur of Khalsa Panth, what whose quintessence is this that when the melody of the eminent rule is spoiled, then the intellect accepts the interdiction of the idols of six types as the world-idol, illusion-idol, magic-idol, time-idol, fear-idol, the knowledge-idol emerging from the rituals, mythology and three fold qualities of the nature of concentration. Therefore the countless ramifications of Hindu Religion as, Bodhi, Jaini, Joji-Jangam, caste-system, Vedant, idol-worship, philosophy and in their reciprocal association and opposition and the systems of life emerging from them - all are incomplete (The subtle beautiful form of Buddhism is totally different from Hinduism).

In the absence of the will of God which powers, they may be Avatars and gods, will arrange their particular mystery-circles, and because of it even claiming their particularity, will not remain particular. In the stanza of the sphere of knowledge in Japji Guru Nanak Sahib made allusion, that there are many Krishanan, many Shiva and many Brahma; Guru Arjan Sahib in "Sukhmani Sahib" in the stanza of millions of Indra, countless Avtaras referred their living, and in Shri Guru Granth Sahib, repeatedly such divine lines are excited. In this way in Shri Guru Granth Sahib the Hindu gods and Avatars are represented in two angles.

In the first angle they are seen performing their particular duty, in the second angle they are seen in countless other physical and intellectual changes in small portions overturning and moving round. Why? Though it may be a high conduct, if it has tied itself in a particular mystic-round, if it has drowned in the merriment of the taste of marvel, if he like the hero of Bhagvad Gita for the morality of earth started to own the metaphysical qualities and then himself became their centre,

and if he in the frame of the honour achieved in the substitute of divine qualities started to detain the divine qualities - then that high conduct or its messenger will not remain upon its particular status, and will become like a common perishable unit.

In Shri Guru Granth Sahib the Indian Avatars like Rama and Krishnanan, the Veds, sacred books (shastras) and Vedant are not equal to a complete religious system in their different aspects. The writer gave their clarification in most convincing metaphysical arguments. The difference of Hindu Guru and Sikh Guru, the word, Nam, physique, sikh patience, sikh prayer and its three spheres, prophet-father (prophethood with ancient wisdom), the wrath of God, Gurmukh-surte, Judaism, Christianity, Quran and Shri Guru Granth Sahib, the death as the servitude of the consciousness of Gurmukh, four Veds, purity of eternity etc. - are revealed in a totally new system from Sikh view-point with the collective nearness of world religions and their scriptures.

The grand flight in the form of truth, the truth in conduct and its three forms in outward history, Gurmukh in the form of truth and its four dimensions - indicate the untouched and unapproachable subtleties of Gurmukh Surte. The Sikh-Assembly and its further three divine parts with comparison to the assembly of Islam, Sikh woman with context to Mary and Beatras of Dante, the moment of the illumination of Khalsa Panth and to declare Shri Guru Granth Sahib as the next Guru of the Sikhs and its mysteries - are totally a new and complete blessing for humanity.

The fourth book of 'Sehje Rachio Khalsa' is 'Guru Gobind Singh: Kalgian Wala Nele Wala' on the tenth and last Guru of the Sikhs who manifested himself in the conduct of Khalsa illuminated by him through collective revelations of previous Gurus in the form of life as a Sikh Nation. Guru Gobind Singh with collective prophetic heritage of Gurus raised his sword brimful with wrath and mercy at the same moment and demanded five heads serially from a large congregation of people and serially took head of each Sikh five in number and gave totally a new shape to them spiritually enlightened.

The fifth book of the same collection 'Sehje Rachio Khalsa' is 'Zapharnama', a revealed letter from Guru Gobind Singh to his contemporary King Aurangzeb in Persian language in the mode of permanent victory over the mundane world concerned with the kings. In this book is glittered the period of seven glorious Mughal kings and their rise and fall with context to spiritual radiance of the Gurus. This book is also individually a very unique book upon this earth to understand the depth of a king with the illumination of prophetic grace. This book can be compared in a totally different mode with Shakespearian kings. As my humble knowledge is concerned, there is no such substitute of this book upon this earth to grasp the glory of prophetic grace with context to glorious kings partly divine and partly overpowered with ego and mundane elements. In a new variety it is a classic in prose like the glorious kings of Shakespeare.

Its sixth book is 'bipar-sanskar'. In this book the writer and poet Harinder Singh Mahboob glorifies his genius in a totally different mode, that how the religions of the world and sacred ideas with the passage of time loose their primeval grace and counterfeit numberless ideas enter in the original grace of religions and in original ideas and make them slowly the imitation of some lower ideas and loose their inner grace. 'Bipar-Sanskar' is a devastating element even in the sacred geniuses of the world. It attracts the inner grace of religions outwardly and inwardly at genius levels. Mainly it posses the religious grace openly and secretly. But there are also many

sacred geniuses of the world who also damaged the glory of religions even with their pious sincerity. As Ashvaghosha in his book 'The Awakening of Faith' through his elevated inspired genius expressing the grace of Lord Buddha loses the original impulse of Buddha, and in his flights of imagination separating from the origin of the grace of real Buddha enters in his own personal 'good' experiences which dominate the real Buddha. The great poet of the world Dante describes the same risk of a genius in his grand epic 'Divine Comedy', in Paradiso:

Whatever is in accord with it, is just:

No created good can attract the divine will

Unless by its radiance the divine will so directs it. (Paradiso, Canto xix, lines 88-90). Therefore, according to the writer Harinder Singh Mahboob even the sincere geniuses like Ashvaghosha declined the grace of Buddhism. The other harmful elements of bipolar-sanskrit oppose the grace of religions at exoteric and esoteric surfaces with their horrible destructive abstract geniuses as in Hinduism and mainly the attitude of Hinduism through continuous jealousy against Sikhism and Buddhism.

The seventh book of 'Sahje Rachio Khalsa' is under the same heading 'Sehje Rachio Khalsa' which is prescribed to the total book. [Khalsa is the illumination (growth) of equipoise through effortless effort.] Sikh Scripture: A Revealed Journey to World Religions 'Mazban Da Saffar' [The Journey of Global Revelations with context to the Last Revelations of Sikhism].

This is an unsurpassable work in prose as for the aspects of world revelations are concerned with special reference to continuous Sikh revelations for two hundred years in the form of ten Guru Prophets. The self-created concepts of the grand poet and writer Harinder Singh Mahboob are the spontaneous outcome from the complete revelations of ten Gurus, which are a 'given' heritage to the poet through unconscious blessing of Gurus. In the foreword of this book the writer has already given very brief allusions of these concepts. Akal Fateh, 'Khalas Kudrat' and its further six sub-parts as Uche Surte (consciousness emanated from a complete revelation which is beyond the consciousness of previous revelations), 'Vajae tark' [a prophetic reasoning which needs not any testimony for its commands favourable or unfavourable to previous decisions and heritage), 'Sidak Purbalta' (the religious faith brimful with unmeasurable strength as in the words of Goethe "when reason exhausts faith makes understanding"), Bemisal Sadgi, the matchless simplicity (full of prophetic wrath and mercy, but still it is always near to the original and simple rhythm of life), 'Vismad Naksh' (An ecstatic shape which illuminates in the shape of Khalsa in concrete and abstract form. Vismad is such blessing which has its own laws and discipline above intellect. In the lives of ten Gurus and Shri Guru Granth Sahib and also in Guru Nanak's ballad 'Asa De War' which is the revealed refulgence of prophetic wrath and mercy in the mode of 'Vismad', we can give its example from Shakespeare's plays especially The Tempest, The Symbeline, Measure for Measure and The Winter's Tale. In 'The Tempest' Shakespeare represents the grace of wonder (ecstasy) in few lines which are the musical expression of total primordial grace and wisdom in the words of Caliban. The twentieth century elite Scholar Martin Lings in his book 'Shakespeare in The Light of Sacred Art' through Caliban's relish upon the susceptibility of primordial natural music also describes this wonder (ecstasy) of The Tempest:

Wonderment is an essential characteristic of primordial man in as much as wondrousness is an essential quality of paradise which is his home.

Our enlightened Sikh poet of twentieth century Prof. Puran Singh in his book Spirit of the Sikh also expressed in detail in his essay 'The Music of the Soul' the miracle of wonder in Sikh Scripture Shri Guru Granth Sahib. This is an immeasurable spontaneous flow in melodious prose permeated with Sikh prayer in exoteric and esoteric wisdom:

"Wonder fills the mind of man with the light that no one has yet seen, with the sound that no one has yet heard. You hear names that no one has yet pronounced. The thrill of love comes to your soul that no one has ever before yet sensed. And now meanings of yourself and life and death dawn in your heart, such as no one had ever read to you. You read yourself! You have no need to read what others read for you." Therefore, Harinder Singh Mahboob carved these concepts with permanent intimacy of Sikh religion in totality only to oscillate the world religions, philosophy, history and literature and measuring their grace according to the blessings of revelations and as a genius his distinctive individual strength in approach. All the religions of this globe are blessed with different strength of revelations. Martin Lings in his book 'A Book of Certainty' cites from the verse of the Quran that all the revelations are according to the 'thirst on' and their strength of faith in different religions:

And we have favoured some of the prophets above others, and unto David we gave the psalms. (Quran, XVII, 55)

These distinctions of favour only refer to what is below the paradise of the essence, whereas in essence itself they are all equal in realizing the truth: God is the Rich and we are the poor. (Quran, XLVI, 38) The other self created concepts are also illumined in brief in the foreword of the book.

In this seventh book 'The Journey of Revelations' Harinder Singh Mahboob describes serially the eight distinguishing religions of the world named as Taoism, Platonism, Judaism, Christianity, Islam, Hinduism, Buddhism and Sikhism. In the history of four thousand years this book will achieve its proper place in world elite scholars in the area of world revelations to glitter the world religions and the histories based upon these creeds, and in which proportion they transcend the fear of death. In Judaism death is an enlightenment for this religion. Without the wisdom of death this religion can lose its grace: "The mystery of spiritual power of Judaism is in such feeling of death, which ultimately promises the powerful blossomed life. No matchless pain of deep intensity, no such great dignity, no such creative feeling of death has any other religion of the world, as Judaism has. Not any aspect of the existence of Judaism is complete without death; not even poetic, mythical, philosophical, and metaphysical! In this religious feeling of death thousands of virtues are assimilated. This death is the surety of fluidity of pure excitement and intellectual movement. From its dreadfulness sprouts the peace of love. This awakens which lamentation of defeat, the same becomes the base of excitement of victory of thousands of resolves.....The second part of Judaism has relation with conventional religion, and is dry like idol; is obstinate and jealous, and Yahveh guides it instead of Moses, which many times pursues the values of jealousy, and because of it William Blake 'declares him as jealous God'. The tragedy of Judaism is that, that in both these parts never happens a moment of complete association. If the conventional religion has such power to assimilate completely in the natural auspicious part or at least acknowledged his chief ship, only then Judaism could radiate its complete existence in history." With comparison to Ninian Smart, Jeoffrey Parinder, Williard G. Oxtoby, Huston Smith, Fritjof Schuon and Rene Guenon the metaphysical distinctive approach

of the writer is totally new and more impressive to unveil the untouched mysteries of these religions. The concept of death in Plato could not maintain its rhythm with life. Plato is too much abstract so he could not maintain the subtleties of death with the nearness of life: “we accept it without any doubt, that the vision of Plato emerges from a very expanse feeling; a very heavy procession of life is proceeding of its invisible background, and some silent mysteries of supreme intelligence are assimilated in it. The real surface of his meditation is very healthy and strong. The birth place of his idea is not bereaved of from the freshness of life. His contemplation made its first stage in the countless amorous vistas of life, but in his last stage the mysteries of first stage are to be silent; the sources of amorous ness are frizzed; the message of life is transformed into mere idea; and the touch ability of the earth is changed into an interesting but single layered vista of the degrees of an idea.....To measure any greatness of flight of an idea we have to take in mind the measure of its powerful amorous ness, with which it manifests the complete form of truth, the pure arrangement of ethic, and a really new direction of poetic excitement, and after creating such a secret melody in life achieves the right to call or to see the prophet in the middle. The conduct and knowledge view-point of these intellectuals have not such power. These intellectuals make sharp look of life from the streaks running in abstraction, the background of outward experiences and the changes of facts; carve a subtle world of fact; have the wish for diffusion and the ambition for the touch of abstraction, but their achievement remains to be limited to mathematical abstraction. These thinkers have not such untouched but brimful creativity to create a form in religion.” Still the beauty of death in the abstraction of Plato the writer illuminated from a totally new vision. Its beauty because of the lack of the prophet can be enjoyed in portions not in a complete system which is only possible with the blessing of a prophet. The writer Harinder Singh Mehboob gave satisfactory arguments at needed places with the vision of complete prophethood. The total answer of these ideas is in his last part of this seventh book upon Sikhism, with the nearness of Shri Guru Granth Sahib and ten Gurus.

The great American Poet Walt Whitman in his world famous poem ‘Song of Myself’ upon *Vismad* (wonder) announces: “I am not so simple as you desire, Far different from any supposition.” Therefore, his truthful remarks are very conducive to this book ‘Sehje Rachio Khalsa’. ‘Sehje Rachio Khalsa’ whose revelations like Ibnal Arabi’s Meccian Revelations make a believable approach to these direct and indirect revelations of this universe with the nearness of the truthful mirror of Ten Gurus. All the ancient and modern poets, novelists, historians, dramatists, and prose writers with elite philosophers of this world are cited in a highly inspired vision through which every direct and indirect revelation is revealed at such apex of vision and gentleness, that no reader of the world can object such wonderful approach of the writer through his generous response. The book is written only for the welfare of humanity through the ‘given’ generosity of Gurus and Panjabi culture and heritage ripened with variety of traditional grace, not through any prejudice. The divine attitude of Sikh Revelations is never ignored in his approach of arguments and decisions.

After Dante, Victor, Huego, Tolstoy, Pastarnak and Arnold Toynbee, a most unique and complete view is illumined about true history according to the inner impulse of the concerned religions. I again repeat the above words to relish my faith that the poet is my friend from very early age. He read the world religions, philosophy, literature and history for thirty five years in

higher meditation and contemplation to scrutinize the real picture of world religions, philosophy, history and literature.

The writer Harinder Singh Mahboob is also a great epic poet like Homer, Dante and only Rumi upon this earth. In next books his two complete epics upon world revelations, history, variety of life of three periods of time and space, we will try to unveil their mysteries before the reader. In his epics and poetry the time and space are annihilated through his intensity of vision through aching remembrance.

The eighth book of 'Sehje Rachio Khalsa' is 'Shamshiran Da Vajad' (The ecstasy of Swords through spiritual grace with Wrath and Clemency of the prophets). This is a small book in size with comparison to other seven books of the same volume. It is written in three brief parts:

1. The Mysteries of the prayers of this Universe and how they justify their race and history according to their inner claim of direct or indirect revelations. What are the salient secrets of Khalsa Prayer with comparison to other revelations of this planet.
2. The Distinctive Sikh-Ideal: In this small part is also relished again the wisdom of Sikh-Ideal and how it is untouched from the fatal effect of idol-worship (biper-sanskar).
3. The Moment of Trial of Martyrdom - In this some elaborate part than other two small sections the writer gave in brief detail the fearless glory of Khalsa in battle field. Before the birth/enlightenment of Khalsa in Islam the Prophet Mohammad gave the slogan of 'Greater Holy War' and in the four famous battles of Prophet this grace of greater Holy War was spiritually maintained at the time of Mohammad and at his period and even after him in the form of some distinctive warriors, it was illuminated in practical conduct of life through individual battles. But as for the Sikh Battles of sixth Guru Hargobind Sahib and tenth Guru, Guru Gobind Singh are concerned, they were fought with Mugal and Hindu Kings many times. But the glory of Greater Holy War is maintained with more prophetic grace in Sikh Battles at the time of Gurus and even after the Gurus at the time of Banda Singh Bahadur and Jassa Singh Ahluwalia, whose spiritual wisdom with comparison to Muslim Warriors was relished even by the Islamic Historians as Kaji Nur Muhammad, Khafi Khan and Kamwar Khan. The Sikh battles are totally fearless battles and full of mercy for the enemy even our Guru's Sikhs dressed the wounds and also gave water to enemies. The main and dominating purposes of Sikh Battles are only to glitter the grace of revelation in the conduct of battles. About the holy battles, violence and non-violence in the prophetic grace of Guru Nanak to clarify our views we give the lines of the writer from his seventh book: "From Guru Hargobind Sahib and from Guru Gobind Singh Ji the battles fought with the contemporary rulers and Guru Arjan Sahib, Guru Tegbahadar Ji, the four sons of Guru Gobind Singh and through the thousands of the martyrdoms of the period of Guru explicit some meanings of the truth of Guru Nanak. These battles and martyrdoms are totally suitable to the conduct of Guru Nanak Sahib. At first the grand assembly of Sikh, and then any spiritual direction of common life, really the new moral virtue, the fresh mysteries of the creative beauty, the celestial power awakened from the sub consciousness of race of man, any new journey of time, and the brimful floods of the

fertile pleasures of life - these battles and martyrdoms represent in the concatenation of the truth of Guru Nanak. The Guru, the word of the Guru (Gurbani), the anecdotes of Gurus, the journeys of Guru Nanak Sahib, illumination of Khalsa [birth of khalsa], the battles and martyrdoms - more than it is not out of the spiritual unity of Sikh religion the smallest miraculous act of Guru and the love of Gurmukh (the follower) from the childhood of of Guru Nanak Sahib up to the period of passing away of holy Guru Gobind Singh Sahib of Sikh history, in whose every portion of life the spirituality, originality and the metaphysical mystery are to increase the richness of aesthetic. To these metaphysical battles like Arnold Toynbee and Rabinder Nath Tagore of the customary ethic under the metaphysical limited single layered tendency to describe them the symbol of mundane conduct and in this curved method to represent them in the form of spiritual opposition is not only to be ignorant of the creative rule of conduct of Guru Nanak, but it is to have incomplete knowledge in the universe at the vast stage of life in the spiritual existences of violence and nonviolence and their reciprocal relations. Therefore the violence and nonviolence are the auspicious truths, not forgetting that they should manifest the ethical proportion of the truth of Guru Nanak, become the musical measure of his morality, and to his spirituality may make the part of his total system. He has not any visible shapes of violence and nonviolence, because his spirituality has the power to awake mercy in violence and in nonviolence the wrath.” Our great poet and writer of twentieth century Puran Singh compared the spiritual glory of Sikh battles with the battles of great American Poet Walt Whitman in his poetry of ‘Drum-Taps’ especially. In written poetic grace Walt Whitman maintained the grace of Sikh Battles in his poetry through unconscious intimacy with Sikh Gurus, as unconsciously Japanese women manifested the Sikh Woman in the conduct of their life through same spiritual procedure. In the fifth book ‘Zafarnama’ the inner grace of Sikh battles can be understood with context to Sikh Gurus and Sikh Scripture in detail.

Pearlas Buck, Arnold Toynbee and Frithjof Schuon gave their distinguished views about Sikhism and Sikh Scripture, Shri Guru Granth Sahib. Frithjof Schuon the twentieth century great intellectual of world religions in his book ‘Understanding Islam’ gave his unconscious comment through his insight about the Sikh religion declaring it in the possibility of as the last and most complete revelation upon this Earth though his outward sources of information about Sikhism and Sikh Scripture ‘Shri Guru Granth Sahib’ are not so satisfactory:

“In fact Islam is the last world religion. As for the Sikh brotherhood, this is an esoterism analogous to that of Kabir, the special position of which is explained by the quite exceptional conditions arising from the contiguity of Hinduism and Sufism, but here too it is a case of a final possibility” The hymns of Bhagat Kabir and other bhagtas are the source of indirect revelation with comparison to Gurus’ direct revelations as word in book “Shri Guru Granth Sahib”. Why these some selected hymns of bhagtas are assimilated in Shri Guru Granth Sahib and not their total hymns? The writer gave its answer in most subtle and convincing arguments with comparison to complete prophethood of Guru Nanak Sahib. To give the example of Guru Nanak truth is very necessary here: “Blossomed with divine nearness of will and blessing in the prophetic-fatherhood of Guru Nanak truth is working a sacred rule to create such a great assembly (Sikh Mahan- Sangat), in which all the representative forms of the waves of unity



should be associated. The Semitic, Aryans and the Dravidian civilizations, their style of living, religions and the long epochs of arts are vibrating up to the centre of Guru Nanak. The truth of Guru Nanak eternally original, independent and distinctive in its continuity to the representative excitements of religion associates only to carve a rule of generosity-that rule which have to become an in separated part of his Great Assembly (Sikh Sangat). To the countless peerless divine pleasures of different nations and countries to come in connection with Guru Nanak truth naturally needed the time of many lives, and in the fathomless refulgence of divine excitements of soft celebration, that which have to transform in the Great Sangat (congregation) of Khalsa, is not possible in the absence of the prophet. Therefore in the world the prophetic grandeur of Guru Nanak Sahib came in ten physiquess of life. The hymns of bhagtas only enlighten one portion of the complete revelation of Guru Nanak Sahib. The most convincing citation of the writer only can unveil this mystery of the hymns of bhata Kabir and others: "On the whole the movement of Bhagti is the intense illuminating allusion of the divine blessing of Guru Nanak Sahib; is a wave of his form of fatherhood blessing peace; is a corner of the grandeur of his 'Jo hai so hai'; is a sweet corroboration given to his 'Vajai Tark', and is the proof of authenticity of his great conduct and high morality. The Sikh religion is not the obligation of the movement of Bhagti. Yes, the movement of Bhagti is one portion positively of his khalas kudrat. It does not create it, only becoming a beautiful proportion of his immense meanings corroborates his 'hoan'. The movement of Bhagti is the intense divine swell of the spiritual beauty of man; is the musical measure of the excitement swelling toward abstraction and of the ancient knowledge, philosophy and rising from spiritual intuitions is power of genius resurrecting the glimpses of religion, but instead of having such particularity the movement of Bhagti is not coetaneous to the prophetic grandeur of Guru Nanak Sahib, and it has not any such power to create a new religion, because; (see further part, 1, 2 and 3). In the same above book and in his other writings Schuon also desires the sacred script to write the sacred revelations in different languages. Our second Guru Angad Dev carved the gurmukhi script in Revelation to write 'word in book'.

Our writer and poet Puran Singh through the nearness of Guru Revelations announces some wonderful prophesies about the future tendencies at world consciousness. In his books through his intuition and insight he gave some accurate prophesies about world countries in his different books within the period of 1903 to 1921. In his book 'The Spirit of Oriental Poetry' he wrote about Russian Revolution:

Lenins may annihilate thousand bishops, but every grass blade will vindicate the faith of Jesus Christ. Sikhs will demand Khalistan (An Open Letter to Sir John Simon), and Dasam Granth is a counterfeit creation which is unnecessarily related with Shri Guru Gobind Singh (The Book of Ten Masters). In his 'Autobiography' he wrote that in Japan even in the overpowering impression of science and technology the Buddhism will maintain its permanent grace in the inner consciousness of its people. In his book 'Spirit of The Sikh' he wrote about the American Poet Walt Whitman that he represents the Sikh Spirit in America through his poetic grandeur:

This great Darbar of the Guru, Walt Whitman, in his Snow-white tresses, that flowing beard, as the great disciple poet sings the Guru's deeds. How he sits in his portrait as an old man in the profusion of the Guru's Keshas [Hair]. It is my faith, he is the Guru's Sikh reborn in America to plant this Khalsa ideal in the modern mind. The Guru had actually shaped humanity for the world in the Khalsa Commune. Walt Whitman is one of the Western apostles of the

Guru's spirit. Many more will rise and the Guru Granth shall be sung by humanity gathered in the Great Guru's Heart. The Modern world is in a ferment. The new restlessness is universal. The remote past of the Hindu and the Jew has to say nothing to it. The Guru's ideal of the Khalsa is pregnant with that fount of power of the Deep Repose which the modern world is seeking. The response of Hindu Brahmanical mind in continuous writings and in practical conduct of life is very severe and full of jealousy for new revelations like Buddhism and Sikhism. In his world famous book upon the revelations and spiritual conduct of Jesus Christ 'The Fullness of God', Frithjof Schuon illuminated the inner jealousy of the Hindu in the same book and in his other books also according to the natural flow of his expressions:

'This is not exactly the perspective of Moses, and The Pharisees can not be blamed for not adhering to it at their level, any more than one can blame the authorities of Brahmanism for not having converted to Buddha's perspective'. Our great genius Puran Singh with context of Sikhism and Sikh Scripture Guru Granth Sahib revealed many times through his generous and accurate vision the inner jealousy of the collective Hindu Mind:

In seeming toleration the Hindu is most intolerant when his pet ideas are actually interfered with as in the case of Buddhism, and he finds his very being endangered by better ones. He acknowledges truth only if no one disturbs him. He does not concede the right of Brahmanism to any other. The low castes are always low, even if they think and act superior to the Brahmin. Hinduism was once intolerant to Buddhism; it is now intolerant to Sikhism because it threatens to change Hinduism vitally. Buddhism, though happening to be of Hindu culture, is independent of it. The very fact that Brahmins resented Buddhism becoming a state religion in India and drove it out. Shows that it was an essential departure from the Hindu practice of religion and philosophy as the Brahmins taught it and its levelling influence was deeply resented. Brahmins like Shankaracharya never could accept it as superior to the Brahminical faith which is essentially polytheistic, aristocratic and dualistic in spite of the grand Upanishadic philosophy of unity and universal peace."

In this seventh book of Sehje Rachio Khalsa named Sikh Scripture: A Revealed Journey to World Religions, the distinctive religions of the world as Taoism, Greek and Roman thought, Judaism, Christianity, Islam, Hinduism, Buddhism and Sikhism are revealed from such inaccessible, unsaid and untouched revelation to illuminate the above religions maintaining Guru Nanak's complete revelation in the centre. In this awe inspiring approach in the history of world religions the writer with the radiance of the revelations of Guru Nanak and other nine Sikh Gurus, clarifies those religions upon this earth which lack the blessing of a prophet such as Taoism, Hinduism and Platonism. With their metaphysical approaches how they justify their religious claims as for their manifestation in life and the product of a real and authentic history, to transcend the fear of death and to create a grand assembly to manifest its grace is concerned. In other above religions the writer enlightened in a most convincing way, how they illumine their prophetic revelations in the total conduct of concerned life and whether they determine their revelations in their real history or not. How the world epic, divine poetry, fiction, drama and prose illuminate the ramifications of different religions, with them the writer also including the world famous historians, philosophers and psychologists gave them a most convincing and reasonable place.

In the history of world religions, as a Sikh it is my belief, that there is no such other book upon world religions which clarifies the areas of revelations and also their limitations in their

manifestation in the variety of life. With comparison to a complete revelation upon this globe as the Sikh Gurus and their continuous manifestations in life through unselfish kindness and sublimity of martyrdom in variety of horrible trials through our Gurus and Khalsa which is illumined by the word in book and word in flesh of Gurus - no other religion can compete with it. . The “Greater Holy Wars” of our Gurus and Khalsa are matchless in the history of world religions with comparison to especially the Greater Holy Wars of Islam. From early young age to the last moments of life I remained very close to the writer. Though I have tried to translate his book his lines of poetry are indication of any such approach:

Mere shauk da mul jarur paya

Kush rah wich rul jarur gaya.

[My divine passions are no doubt valued in small proportion and more still is thirsting for expression]. The reader will access the limitations to translate such a genius. His language is classical in his mother tongue Punjabi just like Shakespeare and Ibnal Arabi. The writer has created many new concepts in this book which are the tress knots of complete revelations with variety of their ramifications. With the application of these concepts the reader will grasp the actual picture of every religion. These concepts with their original names in the language of the writer will establish in the wisdom of world religions just like the concepts of Sufi poetry and prose. The meditative study of this book will clarify my above ideas about the writer. In modern age the reader is far off from the metaphysical flights of Homar, Dante, Mulana Rumi, Ibnal Arabi, Ashava Ghousa, Shakespeare, Dostaevsky ect. Not any scholar in Panjab dare to translate even to understand his classics. I know the genius of the writer but my expression might be not so satisfactory. Therefore the reader may grasp the genius of the writer as we grasp the full image of the moon even through a very thin crevice.

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Dr. Gurtarn Singh Sidhu

Retired Professor Panjabi University, Patiala, Panjab (India).

Email.gurtarnsidhu@gmail.com